

THE

ל'פוא

# SHEKEL



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*Noah's Ark*



# OUR ORGANIZATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.-

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EDWARD SCHUMAN, EDITOR

## *Table of Contents*

|   |    |
|---|----|
| President's Page.....   | 2  |
| Editor's Page .....   | 3  |
| Noah & The Ark on Ancient Coins<br>by Marvin Tameanko .....   | 4  |
| The New Supersedes the Old<br>by Shmuel Aviezer.....          | 10 |
| Some Jewish History in Riga.....                              | 11 |
| Finnish Bataljon in Sinai<br>by Harry Pollackov.....          | 14 |
| The "Jerusalemite"<br>by Marvin Tameanko.....                 | 15 |
| Jewish History in Avignon.....                                | 20 |
| Kahal Kadosh Beth Elohim Synagogue.....                       | 24 |
| When Essen Does Not Mean to Eat.....                          | 26 |
| One of the Oldest Cities in Germany.....                      | 28 |
| Catherine II, The Great.....                                  | 32 |
| The First Zionist Congress.....                               | 34 |
| Strausberg, France.....                                       | 38 |
| Johannes Ernuszt - A Remarkable Career<br>by Edgar Guest..... | 42 |
| Club Bulletin<br>by Donna J. Sims.....                        | 45 |
| Membership Application.....                                   | 47 |

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## *The President's Message* *by Moe Weinschel*



It is with deep sadness that we note the passing of Harry Flower in Grand Junction, CO. Harry was an active numismatist who was a former AINA Board member and a past president of the INS of Illinois. He was an expert on Albert Einstein numismatics and wrote and exhibited on that topic frequently. He also authored the book on AINA club medal/token issues, which to this day is an important reference manual. He will be missed by all, and we convey heartfelt condolences to his family.

This brings up a topic covered in my last message concerning our loss of membership by attrition. Harry's passing should be a signal for all of us to make a strong effort to bring in new members. Our editor has expounded on this message in his Editor's Page along side my message. The price, \$15. (domestic) \$22. (foreign) is the lowest priced of all coin collecting organizations in the world.

On another important note. With the costs of printing and mailing constantly rising, we may be forced into an unwilling decision to rectify the problem of RETURNED MAIL. Every time a Shekel is returned to us with an address correction, it costs over \$3.00 to forward to the corrected address. We must now temporarily drop a name from our mailing list if the return does not have an address correction and we cannot find the correct address. Much of our returned mail is marked "Temporarily Away." We will now not re-send until we have a viable address. It is with great reluctance that we make this decision.

A.I.N.A. will be at the American Numismatic Convention August 9-13, in Philadelphia. We will be at the Israel Gvt. Coins & Medals table #102. You are invited to a reception and meeting for IGCNC subscribers and AINA members on Thursday Aug. 10 in the convention center at 2:00 PM. We look forward to meeting and greeting you at this time.

Lastly, credit for the picture on the front cover goes to Elfred Lee who painted it from a description given him by a Turkish man who saw it in a vision while a youth.

Shalom, *Moe*



# Your Editor's Page

by Edward Schuman

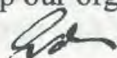
Over the Memorial Day holiday, while putting the finishing touches on this issue, we happened to see and hear a special program in reference to this holiday. It dealt with the Armed Forces who served in the Second World War. Every veteran of this war, and of all wars fought on behalf of the United States, are entitled to a military presence at their funeral when they pass away. The Armed Forces are required to send at least two representatives and whenever possible a soldier to play "Taps" for each veteran, provide a flag and then fold it and present it to the veteran's next of kin. World War II veterans are now expiring at a rate in excess of 1000 per day, and the Armed Forces cannot keep up with these final requests due those who served our country.

We have mentioned this fact because there is a similarity with this to A.I.N.A. Our organization is the only one in the entire world publishing a bimonthly journal with a Judaic numismatic theme. Like the World War II veterans, our membership is aging and unfortunately passing away. We are losing far too many members to attrition and replacements are hard to come by.

It is true that the hobbies of numismatics and stamps do not have the appeal to the populace they once had due to computers and the Internet. There are far too many ways for one to enjoy leisure hours. More important, the rose has lost its bloom as most Israel coin collectors know. You purchase new issues as a way to support Israel, and to keep your collection current.

A.I.N.A. exists today because of the dedication of a handful of people who give their time and effort to insure the organization's success. But now A.I.N.A. needs your assistance. It is evident that the SHEKEL is widely read and admired for its content. But the simple facts are that our membership base can no longer cover the costs of publication. We must start going into the A.I.N.A. general principal later this year, something we have never done before, unless we can generate sufficient new membership to cover this shortfall.

Our past experiences has proved that the best way to get a new member is by a recommendation from an older one. A.I.N.A. has always done a lot for its members, more than any other numismatic organization. Many members acknowledge this with their tax exempt contributions in addition to their dues. These contributions have covered our deficit the last few years, but we need new members now. You can help keep our organization sound by signing up a friend, or relative today.





# NOAH AND THE ARK ON ANCIENT COINS

by Marvin Tameanko

One of the best known stories of the Bible is the saga of Noah and the ark. It has all the elements needed for a great literary novel, a good plot, marvelous characters, villains, a hero, lots of animals, a dialogue with the Supreme Being, a moral to tell, and then there is that rainbow - perhaps the greatest climax of any story ever told. Noah and the ark is not really a Jewish tale: Jewish history begins many years later with Abraham and Isaac. As well, the great flood that inundated the world was a legend common to many ancient, pagan civilizations. The Assyrian-Babylonian epic about King Gilgamesh, written down about 2,300 BC, long before the Bible, contained a myth very similar to the Noah and the ark story.<sup>1</sup> However, the Old Testament story of Noah is one of the most highly regarded parables in religious literature because it holds out hope for the redemption of the earth even in the midst of catastrophe and evil. Remarkably, the Jewish version of Noah and the ark is the only Old Testament event that was ever commemorated on ancient currency and the patriarch Noah is even named, with the Greek inscription NOE, on these rare coins.



A bronze coin, 27 millimeters in diameter of Apameia struck for Septimius Severus, AD 192- 211. The reverse legend mentions the city's AGONOTHETES (chief organizer of the games) or chief magistrate, ARTEMAS, who probably was Jewish. Noah's name, given in Greek as NOE, appears on the ark. *Historia Numorum*, B. V. Head, no. 313, page 667.

These famous 'Noah' coins were issued in the city of Apameia, Phrygia, in the 3<sup>rd</sup> century AD, when the city was under Roman rule, and some of them were struck by city officials who were Jewish. The Noah coin design must have been very popular because it was struck for the emperors Septimius Severus, AD 192-211, Severus Alexander, 222-235, Gordian III, 238-244, Philip I, 244-249, and Trebonianus Gallus, 251-253, over a period of 61 years. The same coin may have been struck for other emperors



such as Caracalla, the son of Septimius Severus, but these have not been discovered to date. Apameia, now the town of Dinar in western Turkey, was a prosperous city during Roman times. It was a trade terminal and commercial center that received the caravans from the east and south loaded with silks, spices, incense, perfumes medicines and gold. The population of the city was a cosmopolitan mix of Phrygians, Lydians, Cappadocians, Pisidians, Greeks, Jews and Romans, all involved in trade and commerce.

The city had been originally founded by Phrygians sometime before 1,000 BC and named Celaenae. It was located in a well-watered oasis at the source of the Meander river. This site was on the old 'Royal Road' from the Middle East to the Aegean Sea and gave the city control over all the caravan routes in the area. When he invaded Asia Minor, Alexander the Great made the city one of his military bases and after his death it became a possession of Antiochus I, 280-261 BC, the general who carved a Syrian/Seleukid empire out of Alexander's conquests. Antiochus built a new city in 270 BC below the citadel of Ceaenae and named it Apameia after his mother. Then Antiochus brought Babylonian Jews to serve as garrison soldiers, civil servants and royal administrators in his new city. This may have been a type of punishment or exile for the Jews who formed a large influential community in Persia, and had resisted Alexander's invasion. Later, in 188 BC, Antiochus III, the Great, brought another large group of Persian Jews to Apameia. Josephus, the Jewish/Roman historian, in his work, 'Antiquities of the Jews' said that Antiochus III settled 2,000 Jewish families from Babylon in Lydia and Phrygia. He also said that these Jews were given special privileges including tax exemptions for ten years and were permitted to adhere to their own customs, laws and religion. (Antiquities, Book XII, iii.4). These settlers may account for the large communities of Jews that suddenly emerged in the ancient Asian cities of Antioch, Apameia, Delos, Ephesus and Sardes.

The Jews brought to Apameia were the descendants of the Judaeans exiled to Babylon by Nebuchadnezzar in 586 BC. They had remained in Persia even after King Cyrus released them in 539 BC and became a prominent and wealthy community in their adopted land. This diaspora staunchly preserved its religion by simply adapting to and accommodating the secular laws of the Persians as long as they did not violate religious convictions. It was Halachic concepts later stated in the Babylonian Talmud that made it possible for Jews to exist under foreign rule. These became the dictum, based on Jeremiah's exhortation "to seek the peace of the city whither I have caused you to be carried away captives" (Jeremiah 29,7), that - *dina demalchuta dina*, the law of the land (you live



in ) is the Law. In this way the Jews of Apameia could remain loyal to their Seleukid rulers but also faithful to the One God. As the Jewish community in Apameia became prosperous they began to exert some political and social influence on their city. To establish some historical connection to their new city and to justify their right to be living there, the Jews claimed that the mountain behind Apameia was actually Mount Ararat, the place where Noah's ark came to rest after the deluge. This gave the Jews a powerful, mystical legend with which to counteract the pagan mythology of Zeus, Apollo and Marsyas, the patron deities of the original city.

It appears that the merchants in Apameia were the 'middle-men', wholesalers or brokers of the Asian trade routes. They purchased caravan loads in bulk then broke them up, re-packed them as a mixed assortment of goods in chests and shipped them to retailers in Egypt, Greece and Rome via the port city of Ephesus. The distinctive, wooden shipping crates of Apameia became famous all over the ancient world and Barclay V. Head, in his work, 'Historia Numorum' stated that the nick-name for the city of Apameia was 'Kibotos' the Greek word for "Chest". (Hist. Num. page 666). The ancient Roman/Greek geographer, Strabo, 64 BC-AD 21, was the first ancient author to mention that the nick-name of Apameia was Kibotos and this is translated in his work as 'the Ark'. (Strabo, 'Geography' Book 12, chpt. 8,3).

By the end of the 2<sup>nd</sup> century AD the Jews found themselves in high political positions in the city. Some even functioned at the highest level as chief magistrates, and they decided to honor their own religious roots by displaying Noah and the ark on the city's coinage. To make the design acceptable to the pagan population, the Jewish officials instructed the coin engravers to depict the ark as a kibotos, the Apameian packing case, complete with an open lid. This was an ingenious and humorous gesture, using an image to invoke the nick-name of the city while connecting it to a Jewish parable, and it indicated that the Jewish community was entirely confident of its position and influence in the city.



A bronze coin, 28 millimeters in diameter, struck in Apameia for Severus Alexander, AD 222- 235, showing the kibotos ark with Noah's name. *Sylloge Nummorum Graecorum Deutschland, Von Aulock, 3506.*



The obverse of these coins show the bust of the reigning emperor and his inscription. The reverse depicts an Apameian chest, representing the ark, floating on water with a young male and female inside. In front of the ark stands an older (bearded) male and female each with a hand raised. Perched on top of the ark is a raven or the first dove sent out by Noah and flying above the chest is a dove with an olive branch in its beak. The inscription NOE, Greek for Noah, is inscribed on the front of the chest. Around the edge is the inscription recording the official in whose time the coin was struck, and the city's name in Greek letters as APAMEION, for 'Of Apameia' appears below.

Some scholars claim that the reverse picture was probably copied from a wall painting perhaps located in the main synagogue of the city.<sup>2</sup> Numismatists interpret the scene as Noah and his wife inside the Ark. It is strange that the name of Noah's wife is never mentioned in the Bible but the Rabbinic tradition is that it was Na'amah (or Na'amat). The two people outside the ark were considered to represent Noah and Na'amah at a later time, leaving the Ark. The use of duplicate figures to convey the passage of time is a common device in ancient artwork. However, as the male figure inside the ark is beardless, I believe that this young man and woman represent the "two and two, male and female" of the species that God commanded Noah to take on board. It would have been more dramatic and satisfying if the artist had shown animals inside the ark but he probably could not figure out how to differentiate between male and female animals so he chose the easy way out and used human figures.



A bronze coin, 28 millimeters in diameter, of Apameia struck for Gordian III, AD 238-244, with the Noah reverse. The difference between the young and older male is clearly seen. Von Aulock, 8347.

Early historians pointed out that the Jewish city officials, Artemas and Alexander, whose names appear on some of the coins, must have been assimilated Jews because their high office required that they function as the priests of the Imperial cult and perform the ceremonies of worship to the emperor.<sup>3</sup> No observant Jew would do this. However, it is also recorded



that Septimius Severus and his successors were tolerant of the Jews in Asia and deferred to their religious scruples by permitted them to hold civic office without performing unacceptable religious rites such as emperor-worship.<sup>4</sup>

Incidentally, the name Alexander was distinctly Jewish in those time and a legend based on the Talmud, Yoma 69a, and a story told by Josephus in 'Antiquities', book 11, 8.5, explains why. In these writings, Alexander the Great supposedly invaded Judaea and was met on the road by the High Priest, Simeon the Just and the elders of Jerusalem. They asked that he not destroy their city and desecrate the Temple. Alexander treated them with respect and complied with their wishes. The Rabbinic legend then added on to this story that in appreciation, the High Priest decreed that every son born in the following year should be named Alexander.

This is a fictional account because Alexander never threatened Jerusalem but the name was adopted by many families anyway and as Jewish children are traditionally named after ancestors, the name Alexander carried on through the generations. Alexander as a family name appeared later in Eastern European Jewish surnames such as Sender and Shendrov.



**A bronze Noah coin, 28 millimeters in diameter, of Apameia struck for Philip I, AD 244-249, showing the magistrates name on the reverse as Alexander, most probably a Jew. Von Aulock 8347.**

The Jewish community of Apameia supported the First Judean revolt against the Romans in AD 66- 70 and, because of this they lost their special privileges. However, the emperors Vespasian and Titus would not permit them to be persecuted and confirmed their full rights as Roman citizens.<sup>5</sup> The Jews of Apameia eventually recovered from this setback and reached their height of prosperity and influence in the 3<sup>rd</sup> century. The last known of the Noah and the ark coins was struck under the emperor, Trebonianus Gallus, AD 251-253.





The last type of bronze Noah coin struck at Apameia for Trebonianus Gallus, AD 251-253, with the ark facing right. *Greek Imperial Coins* by David R. Sear, no. 4327 and Von Aulock, 3513.

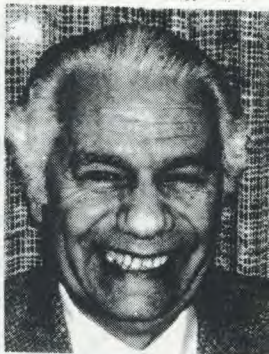
The Jewish community began a gradual decline after 280 but continued to exist in Apameia up to about the year 420 when the spread of Christianity in Asia overwhelmed them. The last vestige of the Jewish congregation in Apameia was a mosaic floor of a synagogue containing an inscription to the Jewish donor in Greek dated to AD 391.<sup>6</sup> This mosaic was found under the floor of a church that had been built on top of the synagogue's foundations in around 450. Within a few years of this date, the Jews of Apameia faded into history. Perhaps they became the ancestors of the modern Jewish population in Turkey but only the Noah and the ark coins remain as monuments to their very special history in ancient Asia Minor.

### Notes and Bibliography.

- 1 *New Larousse Encyclopedia of Mythology*, Hamlyn, New York, 1981, page 66-72.
- 2 *Cities and Bishoprics of Phrygia* by W. M. Ramsay, Clarendon Press, Oxford, 1896, page 670.
- 3 *Cities and Bishoprics of Phrygia*, as above, page 672.
- 4 *The Jews in the Roman World* by Michael Grant, Dorset Press, New York, 1984, page 269.
- 5 *The Loom of History* by H. J. Muller, Harper Brothers, New York, 1958, page 12.
- 6 *The Synagogue* by Brian de Breffny, Weidenfeld and Nicolson, London, 1978, page 38.



## The New Supersedes the Old by Shmuel Aviezer



At the beginning of 1999, the Bank of Israel placed into circulation the first two denominations of a new series of banknotes. These notes were the NIS. 20 and NIS. 100 shekel denomination. The other two denomination, namely NIS. 50 and NIS. 100, were introduced into circulation on 31, October, 1999.

Upon the issue of these banknotes, the Bank of Israel announced that the current banknotes of the same face value will cease to be legal tender on July 1, 2000. Until then, the public was given the opportunity to exchange them with the new ones in any branch of the commercial banks and also in the Bank of Israel, no commission levied. Yet, if after that date, anyone still possessing any of the old banknotes may submit them to the Bank of Israel and will receive their value in the new banknotes until the end of the year 2005.

The old denominations, apart from the counter values of the new ones, include those outmoded banknotes carrying the face value NIS. 1, which portrays Maimonides, the NIS. 5. which depicts Levi Eshkol and the NIS. 10 which displays the effigy of Golda Meir. These three banknotes were replaced by coins years ago as follows: NIS. 1 - on September 1985 (with the reform of the Israeli currency.) NIS. 5 on 2nd January 1990, NIS. 10 on 7, February 1995.

Since then, these banknotes were virtually out of circulation, but now they will be formally declared to lose their legal status with the current notes as said above.

It is timely to state that the new series of Israeli banknotes, though designed in unorthodox patterns unprecedented in Israel, have been met with a soft-hard reception,. The no-complaint, no-compliment attitude of the public proves, as experienced in this category everywhere, that it has passed the test with the daily users, the public.



## Some Jewish History of Riga

The first documentary evidence of Jews in Riga—the record of a sale of merchandise to a Jew named Jacob—is dated 1536. By 1645 there was a special Jewish inn in the city where visiting Jewish merchants had to stay. In 1710 the Livonia region was incorporated into Russia and, according to reports by English merchants dating to 1714, Jews and Catholics then enjoyed religious freedom.

In 1725 a few privileged Jews were given the right to reside outside the Jewish inn. In that same year they were permitted to bury their dead in Riga, whereas previously they had to be taken to Courland for burial. Despite requests from the city authorities and the provincial governor, Empress Elizabeth Petrovna's decree of 1742, ordering the expulsion of Jews from Russia, was also applied to the Jews in Riga. It was not until 1766, under Catherine II, that Jewish merchants were again allowed into Riga, although they were restricted to a visit of six weeks and to residence at the Jewish inn.

Permission was granted for Jews to reside at Sloka, a nearby town in 1785, where in 1792 they were permitted to open a prayer room. A few managed to settle in Riga, although the official ban was still in force. In 1798 there were seven Jewish families living in Riga, and by 1811, 736 Jews in the city and suburbs including over half in Sloka. As Riga was outside the Pale of Settlement, it continued to be difficult for Jews to enter the city. However, in 1813 the Jews of Sloka were given the right to settle there. The same year a community is mentioned.

In 1822 Jews were permitted to engage in crafts. The "Jewish statute" of 1835 confirmed the permanent residence rights of part of the population. In 1840 Sloka Jews were allowed to open a school in Riga which became one of the few modern institutions in Russia at that time.

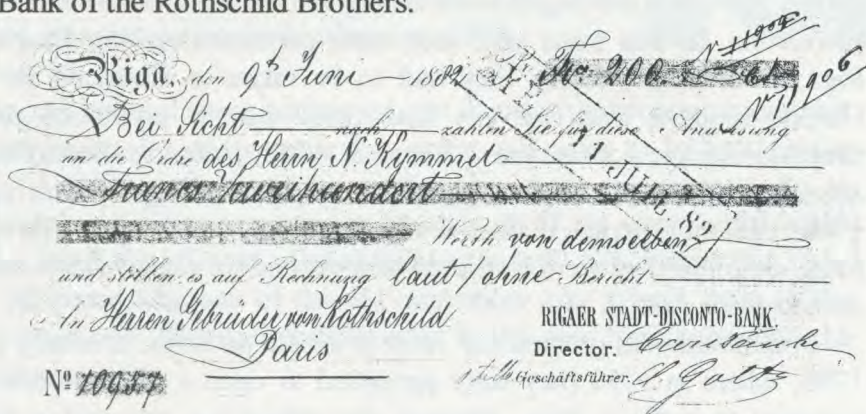
In 1841 Jews were allowed to register officially as inhabitants of the city, and later were permitted to build synagogues, own real property, and engage in commerce and trade. An organized community was officially founded in 1842 and continued to function until 1893. In 1850 the community asked for permission to buy land for a synagogue, on which building commenced in 1868. The number of Jews increased from 5,254 in 1869 to 22,115 (8% of the population) in 1897 and 33,651 (6.5%) in 1913. They played an important role in commerce, the export of goods (especially grain, timber, and flax), in industry, banking, and the various crafts. Jews owned timber mills, tanneries, and engaged in clothing and shoe manufacture. Before the outbreak of World War I the majority of dentists and 20% of the physicians were Jews.



There were a number of synagogues and *hasidic* prayer rooms, schools, *hadarim* both of the traditional and the reformed type, a library, charitable institutions, and various clubs and societies. Zionist activities were organized at the end of the 19th century and a delegate from Riga attended the First Zionist Congress.

It was during this time that the illustrated check of the Rigaer Stadt Disconto Bank was issued for Fr. 200. Of special interest, their correspondent bank in Paris was *Herren Gebruder von Rothschild*, the Jewish Bank of the Rothschild Brothers.

RIGAER STADT-DISCONTO-BANK.



After the establishment of the independent Latvian Republic, Riga became the capital of the new state and the economic, political, cultural, and social center of Latvian Jewry. Throughout the democratic regime of the country (1918–34), an autonomous Jewish school system was administered from Riga. A manifold network of Hebrew and Yiddish elementary and secondary schools was established. These included about 12 Hebrew and Yiddish schools, mainly supported by the city council and private secondary schools whose language of instruction was Russian or German. Two vocational schools, one of ORT and one of the Society for the Promotion of Culture among the Jews in Russia; a pedagogical institute; and a Froebel institute for kindergarten teachers where a large number of students were from Lithuania who returned to teach there. There was also a "Jewish university." For a short time Riga was the center of the *Lubavich Hasidim* where their leader Joseph Isaac Schneersohn stayed for several years after leaving the Soviet Union.

Several charitable institutions, among them Jewish hospitals, were established by contributions of philanthropists. The Yiddish theater of Riga was known even outside the borders of Latvia for its high level of artistic performance. There were also several sports clubs headed by Maccabi. Two or three Yiddish daily newspapers were published, and newspapers and various periodicals in other languages were published by Jews.



The Jewish share in the commercial, industrial, and banking activities of the city was substantial; the central office of the Association of Latvian Jewish Credit Cooperatives was situated in Riga. Jews sat on the city council, and there were Jews on the teaching staff of Riga University and the state music conservatory.

During the first period of Soviet regime in Latvia (from June 1940 to June 1941), Communist rule was introduced and Jewish, especially Zionist, public activity ceased, and Jewish commerce and industry were nationalized. After war broke out between the U.S.S.R. and Germany, Riga was occupied on July 1, 1941, and persecution began of the 40,000 Jews there. Anti-Jewish attacks were organized by the *Einsatzgruppe*, aided by Latvian fascists, resulting in the death of 400 persons; mass arrests of Jews took place and the synagogues were set on fire. In the period September–October 1941 a walled ghetto was established in the Moscow quarter to which 30,000 Jews were confined. On Nov. 30, 1941 (10 Kislev, 5702), approximately 10,600 Jews were shot in a nearby forest by *Einsatzgruppe*. A total of 25,000 Jews were killed, about 80% of the ghetto population.

After the war the survivors chose to stay in the camps for Displaced Persons rather than return to Riga (which was occupied by the Soviet army on Oct. 13, 1944). Eventually most of them settled in Israel, and some in the United States and other countries. Unofficially the number of Jews in Riga was estimated in the late 1960s at about 38,000, most of whom were originally not Latvian Jews, but had settled there from the Soviet interior after World War II.

As young Jews in Riga began to display increasing and almost open interest in Jewish affairs and their identification with Israel, the town was considered by the Soviet authorities as a "hotbed of Zionism." In the Rumbuli forest, near Riga, where about 130,000 Jews had been massacred during the German occupation, young Jews organized rallies from 1962, and in 1964 collected the scattered remains of the victims, buried them in a mass grave and erected a monument to them. The authorities did not interfere with this action then, but ultimately insisted that a different "official" memorial should be erected there for the "victims of fascism," without mentioning that they were Jews. Eventually, through the efforts of the young Jewish initiators, a decision was reached that the inscription should read not only in Latvian and Russian but also in Yiddish.



# FINNISH UN "BATALJON" IN SINAI

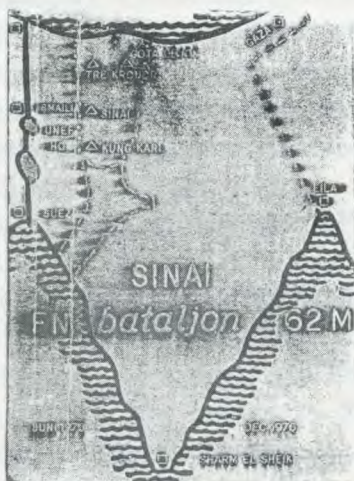
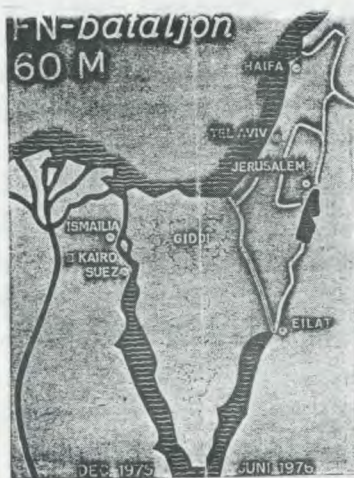
By Harry Pollackov

During a recent visit to a small coin show in Massapequa, NY one of the dealers had two copper uniface plates 9.5mm x 7mm, which obviously had an Israel connection. They both depicted the Sinai area on a broad scale. One showed the Israel borders and the cities of HAIFA, TEL AVIV, JERUSALEM down to EILAT and also included SUEZ plus the Egyptian cities of ISMAILIA and KAIRO. It showed the desert area with the name Giddi at the upper center and at the top left this plate has FN-bataljon, below that 60M. At the bottom are dates Dec. 1975 and Juni, 1976.

The second plate shows GAZA at the top right, GOTA LEJON in the top center and just below that to the left two triangles (pyramids?), and TRE KRONOR below that and to the left is 18MAILIA" (misspelled with 8 = S), another triangle at right SINAI. Below 18MAILIA is UNEF HQ and right of that is another triangle KUNG KARI. Below that at left is SUEZ. At lower center is SINAI and below that is FN bataljcon 62 M". Lower left has date: JUNI 1976 and across at right DEC. 1976. At bottom center is SHARM EL SHEIK.

Photo copies of these plates were faxed to the Finnish Mission at the UN in NYC. Mr. Nikkila of the Finnish Military Mission, verified that these were indeed from the Finnish units assigned to the UN Forces in the Sinai. He had no other information as to the source except: that the number 60 indicates a Rifle brigade and the 62 is Transport brigade. He surmised that these were plates to be mounted on commemorative plaques. He could offer no further information.

If any of our readers have any additional information, please let us know.





# THE 'JERUSALEMITE', THE SHEKEL OF THE TALMUD

By Marvin Tameanko

Coins are mentioned many times in the Babylonian Talmud but for ancient coin collectors one of the most interesting reference is in Yoma 55.2.<sup>1</sup> In this section, it was said that there were thirteen horn-shaped collecting boxes in the Temple and - "upon them were inscribed, new shekels, old shekels, turtle-dove offerings, young pigeon offerings, fire wood, contributions for Galbanus, gold for the mercy-seat, and six boxes were inscribed for voluntary contributions". The text then explains in the next line that, "New shekels were for the current year, old shekels were for the past one". Presumably, all the offerings were made in coinage and not in kind but horn shaped boxes do not sound like they would be very practical donation receptacles nor are they really suitable for inscriptions. Perhaps the Talmud is referring to the cornucopia, the 'horn of plenty' which was well known to the ancient Israelites. It appears on the earliest Jewish coins, usually in pairs to represent a double measure of plenty. Mounted vertically, the cornucopia would make an excellent collection box. On the other hand, the word 'horn' may be a contraction of the term 'horned altar'. These were sacrificial tables with four pointed corners projecting from the top like horns. If hollow, these would be good repositories for donations and would also convey a sense of the donation being a holy sacrifice to the Temple. These horned altars were ubiquitous in ancient Israel and appeared on many coins.



**The cornucopia and horned altar, shown on coins, which may have given the shapes to the donation receptacles mentioned in Yoma 55.2. The cornucopia is on a coin of Mattathias Antigonus, 40-37 BC, *Guide to Biblical Coins* by David Hendin, (cited as Hendin), no. 35. The horned altar is on a coin struck in Caesarea for the emperor Trajan Decius, AD 249-251, Hendin, no. 245.**

The Galbanus or Galbanum mentioned in the Talmud was a fragrant, gum resin from the east which was used as a medicine and for the incense used in the Temple. The mercy-seat was the gold lid or covering of the



Ark of the Covenant on which the high priest spilled the blood of the yearly sacrifice. Presumably it needed to be replaced each year. But what was meant by New Shekels for the current year and old ones from the past? Were the priests of the Temple coin collectors who wanted only uncirculated, shiny specimens for their albums?

In the days when the First Temple stood, before its destruction in AD 70, shekels were used for the annual head tax every Jew was obliged to pay to the Temple. The tithe was actually one-half shekel for each male but many more shekels than half-shekels are commonly found in archaeological excavations so it is possible that a half-shekel was the minimum tax and that many gave a full shekel, or that a father and son gave a shekel together. In those days, the Talmud (Bekhorot 50b and Kiddushin 11a) said that the shekels of Tyre were the preferred coinage to pay the head tax probably because, except during the wars against the Romans, the Jews did not strike their own silver coinage. Some historians also suggest that the shekel of Tyre was made of a good silver alloy (90-92% silver) during most of its existence, so that giving preference to this coin assured that the taxes were paid in 'good money', not affected by inflation. Because of its purity and stability, the Tyrian shekel functioned as an international trade currency in the ancient east similar to the way United States dollars are used in many third-world countries today.

The Talmud also listed all the silver coins proposed as alternatives to the Tyrian shekel for the Temple tax and, at the same time, reflected the changing times by stating that - "For when the Israelites returned from exile, they paid the half-shekel in darics; then they reverted to pay the half-shekel in selas, then they resumed to pay in tebain, and they sought to pay the half-shekel in denars. (Shekalim, 2.4). The darics were Persian gold staters first struck by king Darius I, 521-485 B.C. The sela was the Greek and Syrian tetradrachm that replaced the Persian coins in the east. The word 'tebain' is uncertain but probably refer to the last types of Tyrian shekels issued. The denars are, of course, Roman silver denarii.

The prosperous, commercial Phoenician city of Tyre was conquered by the Persians and then by the Greeks under Alexander the Great. When Tyre became an independent city-state again in 126 BC, it struck shekels equivalent to the contemporary Greek tetradrachms, and these were used throughout the ancient middle-east. This shekel, was issued only from 126 to 18 BC when, during the reign of the emperor Augustus, 27 BC - AD 17, the Romans shut down the mint in Tyre. Then the Jews, ruled at that time by Herod the Great, supposedly began striking copies of the Tyrian shekels in a mint set up in Jerusalem. These Jewish reproductions of Tyrian shekels



are marked with the Greek letters for the mintmark as KAP in the first year and KP (equal to the Latin CR) in the remaining years. Ya'acov Meshorer, the dean of ancient Jewish coinage, was the first numismatist to propose that these shekel copies were actually struck in Jerusalem because they are found by excavators mostly in Israel and southern Lebanon. He suggested these mint letters indicated that the Romans had given special permission for the Jews to strike silver, this being a privilege restricted to only the emperor himself.<sup>2</sup> The large silver coins made by Romans for use in the east at that time were issued from the city of Antioch in Syria and they carried the image and inscriptions of the emperor. No scholar has yet offered an explanation of why Tyrian shekels were acceptable in the Temple and the priests even though they displayed human and animal effigies in violation of the Second Commandment. Perhaps cultural and political expediency caused some relaxation of the rule prohibiting the use of such 'graven images'. Some coins struck by Herod the Great at that time displayed an eagle (Hendin, no. 56) and several synagogues built in early Israel have marvelous mosaic floors which depict animals, birds and even human beings.<sup>3</sup> The original Tyrian shekel weighed between 14-14.5 grams, the Jewish copy weighed slightly less, about 13.65 grams. Both featured the bust of Melqarth, the Phoenician version of the demi-god, Hercules, on the obverse and an eagle on the reverse. The date is given by Greek letters above the club, in front of the eagle on the reverse, as the number of years after 126 BC. The inscription on the reverse in Greek gives the city name as TYROS. The Jewish Tyrian shekels are not as well made as the older coins, usually struck on smaller flans and with parts of the legend missing. The KP monogram or mint mark appears above the wing of the eagle on the reverse at the right.



**The Tyrian shekel, weighing 14.2 grams, struck 126 BC to 18 BC, used by Jews as the Temple tax. This coin dates to the year 100-99 BC. *Greek Coins and Their Values* by David R. Sear, 5918**

The Talmud confirms the reproduction of Tyrian Shekels in Jerusalem when it said, - "Silver, whenever mentioned in the Pentateuch is Tyrian silver. What is a Tyrian silver? It is a *Jerusalemite*." (Tosephta Ketubbot 13, 20). In this passage, the Talmud refers to the copy of the Tyrian shekel



by the name, Jerusalemite, meaning belonging to or a citizen of Jerusalem. These coins cannot really be thought of as Jewish coins or part of the coinage struck by Herod the Great. It is quite possible that the coins were struck under the jurisdiction of Temple authorities and not by the king. The mint may even have been located within the Temple precinct. Therefore, the Jerusalemites must be regarded as a religious or priestly, token coinage and not as a purely economic currency. The coins certainly circulated in the marketplaces when they were used to purchase goods and services for the Temple, but they were probably treated as a very special or premium type of money just as we would consider circulating silver dollars today. For this reason, they are the prime candidates for the coins supposedly used as payment of the 'Thirty Pieces of Silver' mentioned in the New Testament. The Jerusalemites were struck from AD 18 to 66 when they were replaced by the Jewish shekels struck during First Revolt against the Romans. These were coins of a similar size and weight and perhaps some of the wartime shekels were overstruck on Jerusalemites as a nationalistic gesture.



**The 'Jerusalemite', 13.65 grams, the copy of the Tyrian shekel struck in Jerusalem 18 BC to AD 66. This coin dates to the year AD 38-39. From the author's collection. See *Ancient Jewish Coinage*, Vol. II, Meshorer, page 8.**

As the Babylonian Talmud was assembled from the oral sayings in about AD 237, then finally edited and committed to writing in around AD 500, it is a pity that the Amoraim (Talmudic scholars) did not include detailed accounts of the other types of coins, Jewish, (struck during the two revolts), Roman Provincial, Alexandrian, Parthian, Persian and Byzantine, that were probably collected as Temple dues in every community where Jews lived even after the holy Temple of Jerusalem no longer existed. This would have provided us with a full catalog of the ancient coins used by our ancestors.

Returning to the question as to why the Temple differentiated between and separated out 'new' and 'old' shekel donations - the old may have been the original Tyrian shekels and the new ones, the Jerusalemites. The



inscriptions on the boxes could have been placed there in the first year that the Jewish shekel copies were issued and this would explain the Talmud's reference to old and new shekels as being from successive years. It is also possible that the Temple authorities melted down the original Tyrian shekels they collected and re-struck them as the smaller, perhaps less pure silver Jewish copies. The resulting seigniorage on the coining would have been used to pay the mint workers and probably to fund the extensive charitable work undertaken by the priests.

### Notes and Bibliography.

- 1 The Soncino English translation of the Talmud, published in New York, is used for the quotes throughout this article.
- 2 *Ancient Jewish Coinage*, Vol. II, by Ya'akov Meshorer, Amphora Books, New York, 1982, page 9.
- 3 See *Judaism in Stone* by H. Shanks, Harper and Row, New York, 1979, page 112.

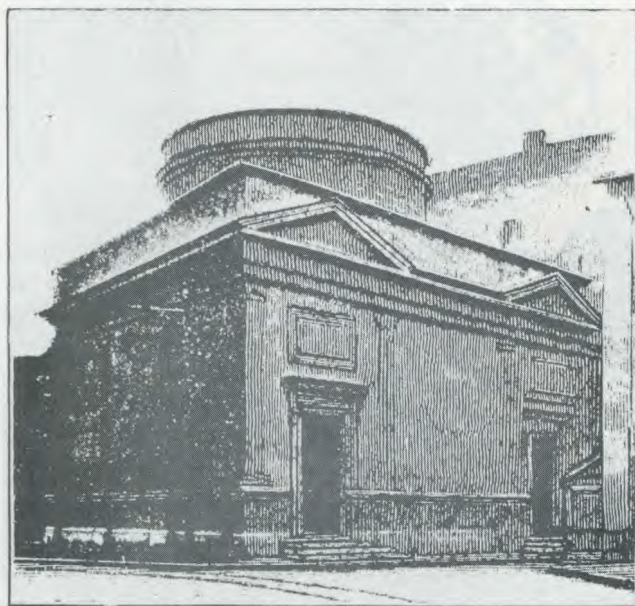




## Jewish History in Avignon

Avignon is a city in southeastern France, formerly part of Provence. Avignon was the residence of the popes for some years after 1309. In 1348 Joanna, countess of Provence, sold the city to Pope Clement VI and it belonged to the French states of the Holy See until the French Revolution. The Jews of Avignon, together with those of Carpentras, Cavaillon and L'Isle-sur-Sorgue, formed the "four holy communities" of the *Comtat Venaissin*, part of the Pontifical States. These communities had a special liturgy of their own, called *Comtadin*, which greatly resembles the Portuguese. In consequence the Jews were permitted to remain there and in the adjacent areas even when they were excluded from the rest of France.

The first archaeological evidence of Jewish presence there dates from the fourth century and is given by a stamp with the five-branched menorah and inscription. The first written evidence dates from 1178 when Emperor Frederick I entrusted the protection of the Jews of Avignon to Bishop Pons.



The Synagogue at Avignon.

The Jewish quarter, an ancient ghetto, known as *Carriere des Juifs* was at first situated at the present *Vieille Juiverie* street. It lies in the tangle of narrow streets and alleys under the Palace of the Popes, which crowns a high hill. Street names such as *Rue de Reille Juiverie* and *Rue Reille Juiverie* recall its status of 1000 years ago. About 1221 it was transferred



to the neighborhood of the Church of St. Peter. Its location is marked by *Rue Jacob* and the former Place Jerusalem (today Place Victor-Basch). The old synagogue which stood on this site was destroyed by fire in 1845 and replaced on the same spot by the existing circular synagogue in the Roman manner. Near the synagogue, or escole, there was also a wedding hall, a butchery, and the oven for baking unleavened bread.

The Jewish quarter, the *Carriere des Juifs*, was surrounded by walls and closed by three gates. The Jews of Avignon were obliged to pay a tax. Although covering an area of approximately 100 yards by 100 yards, the quarter nevertheless housed over 1000 persons in 1358. One of the cemeteries was located on the site formerly called *La Pignotte*.

The statutes of the city of Avignon of 1243 mention the *Communitas Iudeorum* several times. It was specifically laid down (art. 84) that animals killed according to Jewish ritual were not to be sold outside the *carriere*. Jewish commerce flourished during the period of papal residence in Avignon, supplying the papal court with victuals, bed and table linen, horses, perfumes, coral and pearls for rosary beads, parchment, and other commodities. The tailor of Gregory XI was a Jew, as was the papal bookbinder. The less wealthy Jews generally engaged in brokerage. In 1374, 87 of 94 textile dealers and 41 of 62 timber merchants were Jews.

In the 14th century, Jewish moneylending on interest, practically non-existent in the previous century, gradually developed, although limited in scale. At the time of the Black Death in 1348 a massacre of the Jews was prevented by the energetic intervention of Pope Clement VI and the city councillors; nevertheless two or three Jews were burned by the populace. After the popes returned to Rome, the attitude of the populace and the civic authorities became increasingly hostile to the Jews.

The first evidence of ordinances promulgated by the Jewish community dates from 1413. Its administration already comprised baylons or delegates, and a council. The first extant ordinances date from 1452. They include a detailed tariff of dues of the charity fund, or *hekdesch*. The 1558 ordinances show the financial organization: community members were divided into three categories, or mains ("hands"), according to financial status. The "manifest," or tax declaration, was based on property, not on income. The officials and administrators of the community were members of the council which included the various baylons, notably those in charge of the manifest, charity, the sick, study, etc., and the secretary, cantor, preacher, translator of services into the vernacular for women, and beadle.

The police regulations of the city of Avignon of 1458 prohibited Jews from keeping their shops open or transacting business on Christian holy days, and from accepting as pledges church ornaments or Christian



religious objects. Restrictions were imposed on Jewish trade in textiles and clothing. A bull of Pope Sixtus IV (Aug. 1, 1479), relatively favorable to the Jews, was annulled at the beginning of 1480 after opposition from the city council and guilds of Avignon. In 1486, after refugees from anti-Jewish violence in other towns of Provence had begun to arrive in Avignon, the municipal councillors demanded their expulsion. In 1493 they again asked for measures to be taken against the influx of Jews from other parts. It was then that Jews expelled from Spain also began to take refuge there.

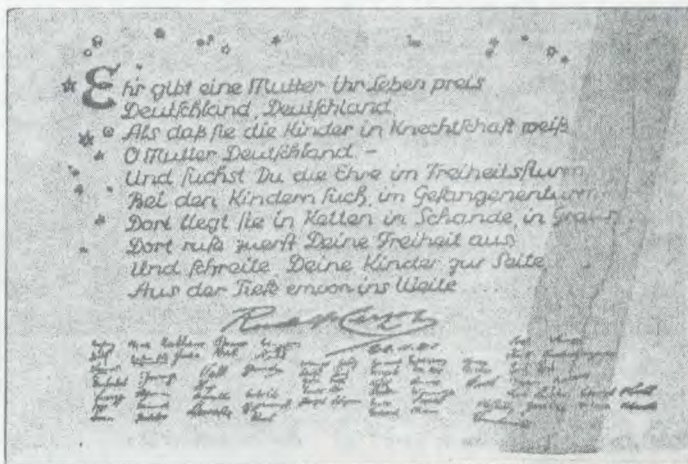
From the end of the 15th century, the Jewish community of Avignon undertook to pay annuities or allowances to wealthy Christian families against the deposit of capital sums of various sizes ranging from 40 to 500 florins. This was probably not only a way of coping with temporary financial difficulties, but also of interesting influential citizens of Avignon in maintaining the Jewish right of residence. The policy bore fruit in 1500 when Pope Alexander VI imposed a tax of 1/20 of Jewish property; the inhabitants of Avignon managed to enlist the opposition of the pontifical governor to this levy until a formal order from Rome confirmed it. Such an exceptional levy was in addition to the regular dues and taxes required from Jewish residents beside their share of the general charges. In 1510 the archbishop and papal legate in Avignon granted the Jewish community a comparatively favorable constitution. This confirmed that the baylons could not be arrested for debt during their period of office, modified the former regulations which imposed the wearing of the Jewish badge, and obliged the Jews to attend only one compulsory missionary sermon a year.

From the 17th century the main occupations of Avignon Jewry were dealing in second hand goods, horses and mules, and peddling. From the beginning of the 18th century many left Avignon and emigrated to Paris, Bordeaux, and Bayonne.

In September 1791 Avignon ceased to be a papal possession and was united with France. The Jews of Avignon were granted full civil rights in June 1791. Following the Napoleonic decree of 1808 on the organization of the Jewish consistoire, the community was included in the regional consistory of Marseilles. However the cultural level of the Jews seems to have suffered from these changes, and, from 1789, to have reflected the activities of single individuals rather than a communal entity. The number of Jews in Avignon dwindled to 149 (54 families) in 1892 and thereafter communal life almost ceased. During World War II, many Jewish refugees, especially from Alsace, settled in Avignon. According to a census of June 1941, 300 Jews were living there. But on April 17, 1943, several Jewish families were arrested and deported



While surfing eBay on the internet, this 5 mark or 50 centimes notgeld used by German Prisoners of War in a French P.O.W. camp in Avignon in 1921 was offered at auction. It appears that three years after the World War I armistice the French still held German prisoners of war. The reverse of the note I have been told alludes to the prisoner's longing to return to their families back in Germany. The European consignor of the note, guarantees the note is authentic, states that the item is excessively rare, and that the tear in the note as seen in the illustration, should bear little relationship to its value. The note had several bids at the time this article was composed.





## Kahal Kadosh Beth Elohim Synagogue

In 1669, the charter of the colony of South Carolina stipulated that "Jews, heathens and dissenters" be entitled to the same rights of those of the dominant faith. It was the most liberal document of toleration up to that time. The act of 1696 conferred citizenship upon foreigners if they applied for it and Jews were among the first to take advantage of the act. Charles Town, became of one of the oldest Jewish communities in America.

In 1695 Governor Archdale mentions an unnamed Spanish-speaking Jew as an interpreter in his dealings with captive Florida Indians. Other Jews were attracted by economic opportunity, religious freedom, and rights, which were available to Jews after the city's founding. They helped build the city's colonial prosperity largely as shopkeepers, traders, and merchants. Among them was Moses Lindo, who helped develop the important Carolina indigo trade and was made "Surveyor and Inspector-General of Indigo" for the province. Although Jews at first had the right to vote, the Carolina election law passed in 1721 allowed only "free white men professing the Christian religion to vote.

The early Charleston Jews worshiped in each other's homes until 1749, when they became sufficiently numerous to organize a formal congregation called Kahal Kadosh Beth Elohim, which followed Sephardi ritual custom. Beth Elohim's Coming Street cemetery, dating from 1764, is the South's oldest Jewish burial ground. During the American Revolution, more than a score of Charleston Jews served in the armed forces, several as officers. Francis Salvador, a delegate to the Provincial Congresses which established independence from England in South Carolina (1775–76) was the first Jew to hold important elective office in the New World. Killed and scalped by Tory-led Indians on August 1, 1776, Salvador was the first Jew to die for American independence.

In 1790 Beth Elohim wrote congratulations to George Washington on becoming the first president. Washington replied: "May the same temporal and eternal blessings which you implore for me, rest upon your Congregation.." The second oldest synagogue in the United States, was built and dedicated by Beth Elohim in 1794.



THE SYNAGOGUE OF CHARLESTON, S.



It was destroyed by fire in 1838 and replaced by the present handsome Greek Revival temple built in 1841. To commemorate its sesquicentennial, the synagogue issued a medal in 1991 which serves as the numismatic illustration for this article. The synagogue building adorns the obverse together with the dates 1841-1991 in Hebrew and English letters, Kahal Kadosh Beth Elohim Synagogue, Charleston, South Carolina and Sesquicentennial Dedication. The reverse has a Hebrew inscription, congregation founded 1749, the Ten Commandments and the wording Birthplace Reform Judaism in America, and National Historic Landmark.



Charleston is considered the cradle of Reform Judaism in America. A group of Beth Elohim members resigned from the congregation when changes they desired were not made in the Orthodox ritual. In 1824 they organized the Reformed Society of Israelites, which existed only a few years, but pioneered many later Reform practices. During the first decade of the 1800s, Charleston, with some 500 Jews, was the largest, the most cultured, and the wealthiest Jewish community in America. The Civil War left the city and its Jews decimated and impoverished. Successive waves of Jewish immigration did not reach Charleston. After World War II, industrial growth and port development brought a new prosperity to Charleston in which its Jewish citizens shared. Jews are prominent in the city's business and professional life, especially in retail trade and as doctors and lawyers. They are also active in civic clubs and in business and professional organizations, in politics and are often elected to office.

Organizations conducting charitable and welfare activities include: the Charleston Jewish Welfare Fund, the Hebrew Benevolent Society founded in 1784; and the Hebrew Orphan Society founded in 1801. There is Jewish Community Center, and the city has active local chapters of most national Jewish organizations.



## *When Essen Does Not Mean To Eat*

Essen is a city in the Prussian district of Dysselsdorf. which until 1802 was under the rule of its abbesses. The presence of Jews in Essen is first shown in a document of Jan. 18, 1291, in which the chapter at Essen cedes the right of an esquire of the district to Count Eberhard von der Mark, the abbess Bertlia II, expressly reserving for herself all rights over the Jews. This reservation was regularly made on the selection of new esquires. In 1348, under the abbess Katharine, the Jews were expelled from the city under the charge of poisoning the wells. In 1,399 Jews are found on the tax-list, one of whom was the first Jew to be admitted (1491) to the neighboring city of Steele.

Between 1545 and 1578 there were no Jews in Essen. The first municipal law concerning the trades open to Jews was passed in 1598. Jurisdiction over Essen Jewry was disputed between the monastery and the municipality during the period 1662 to 1686. Although there were only seven Jews living in Essen in 1652 and 13 in 1791, a synagogue was built there in 1683 and a cemetery consecrated in 1716. Several Jewish physicians were living in Essen in this period.



As the city's struggle against chapter and abbess became more and more successful, the Jews fell under the jurisdiction of the city, which



gradually reduced the number of Jewish residents to two families, who were subjected, especially in regard to money matters, to severe and irksome ordinances. At the beginning of the eighteenth century there were seven Jewish houses in the city; at its end there were twelve. The last patent of protection, covering nineteen Jewish families in Essen, and drawn up (1803) by King Frederick William III, of Prussia, to whose kingdom the district was annexed in 1802, was in the possession of Isaac Hirschland, president of the community in 1903. In 1903, according to the Jewish Encyclopedia issued in this year, the community numbered 350 families, about 2,000 individuals.

With the city's expansion in the mid-19th century, the number of Jews rose from 19 in 1805 to 750 in 1869. The synagogue built in 1913 was one of the finest in Germany. It is illustrated by a photograph taken of an early postcard listed in a recent eBay auction. This synagogue was one of the most impressive of all synagogues in Germany. Unfortunately it was destroyed during *Kristalnacht*, when the Nazis looted, burned and destroyed most synagogues in Germany.

There were approximately 5,000 Jewish residents in 1930, and 4,500 (0.7% of the total population) in 1933. By May 17, 1939, 1,636 Jews remained in Essen. Those who had not already left were deported between 1941 and 1943 (252 on Nov. 26, 1941, to Lodz). According to ration cards issued in 1942, there were 527 Jews left in May and only 157 in August. In April 1944, 39 Jews still lived in Essen. A community was again established in Essen after the war and a synagogue was opened in 1959. There were 170 Jews living in Essen in 1970 (0.03% of the total population).

The numismatic illustration is of a city notgeld zinc composition coin of 50 pfgs issued in 1917. The obverse shows the arms of the city flanked by the words *Stadt Essen*, the reverse has the words *Kriegsgeld* and the date, 1917, the figure 50 and *pfennig* below.





## One of the Oldest Jewish Cities in Germany

Although local traditions, largely legendary, speak of Jewish settlement in Speyer in Roman times, Jews probably first came to the city in the early 11th century. Documentary evidence for a Jewish settlement in the city dates only from 1084, when Bishop Ruediger settled Jews in the village of Altspeyer, which he incorporated into Speyer "to increase the honor of the town a thousand fold." At that time Jews fled from Mainz for fear of persecution because of a fire they were accused of having caused.

The bishop allotted them a special residential quarter and gave them a plot from Church lands to be used as a cemetery. They were also allowed to build a protective wall around their quarter. In a privilege, dated Sept. 13, 1084, Bishop Ruediger granted them unrestricted freedom of trade and considerable autonomy. The *archisynagogos*, later also called "*bishop of the Jews*" was the spiritual head of the community; in lawsuits between Jews he was permitted to give rulings in accordance with Jewish law. The Jews were also expressly allowed to sell to Christians meat which was ritually unclean for Jews, and they did not have to pay any duties or tolls when entering or leaving the city. They also had the right to engage Christian servants. By 1096 a synagogue had been built. The mikveh, first mentioned in 1125, was in the vicinity.

The Jewish community of Speyer was one of the first Rhine communities to suffer during the First Crusade. On a Sabbath, the Eighth of Iyyar (May 3, 1096) a mob of crusaders surrounded the synagogue intent upon attacking the community while all were gathered in one spot. Forewarned, the Jews had concluded their service early and fled to their homes. Nevertheless, 10 Jews were caught outside their homes and killed. One woman committed suicide rather than submit to baptism, an act that was to be repeated frequently during the period. When Bishop John heard of what occurred, he came to the defense of the Jews with his militia, prevented further bloodshed, and punished some of the murderers. As an added precaution, he hid some of the Jews in villages surrounding Speyer, where they stayed until the danger had passed. The Jews returned to their homes, still fearful of attacks against them.

Jews living in Altspeyer (the upper part of the city) did not attend the synagogue located in the lower portion of the city because of such fears. Instead they held services at the bet midrash of R. Judah b. Kalonymus until a new synagogue was erected in Altspeyer in 1104.

The community grew and prospered during the 12th century; its economic position was excellent and it established itself as a center of



Torah. In 1195, after severe persecutions following a blood libel, Emperor Henry VI demanded that the Jews be compensated for damages and that the burned synagogue and ruined houses be rebuilt.

Early in its history the community developed a close relationship with the other Rhine communities and particularly with the closely allied cities of Mainz and Worms. A flourishing community continued to exist in Speyer until the middle of the 14th century, although the Jews were drawn into a conflict between the bishop and the burghers in 1265, and in 1282 a blood libel brought suffering upon the community. In 1286 many Jews of Speyer and the neighboring communities of Worms, Mainz, and Oppenheim were involved in the ill-fated attempt at immigration to Erez Israel. In December 1339 both the bishop and the municipality promised their protection to the Jewish community for a period of ten years. The city possessed a *Judengasse* but Christians lived on it as well and Jews owned houses elsewhere in the city. The community had a high degree of autonomy, administered by a "*Judenbischof*" together with a Jewish municipal council. In this period the community maintained not only a synagogue and a cemetery, but also a communal wedding hall, a hospital for the indigent poor (*hekdesch*), and a mazzot bakery. The community suffered somewhat during a blood libel in 1342; it was, however, to meet its destruction during the Black Death persecutions.

In January 1349 a mob gathered and stormed the Jewish quarter. Some Jews locked themselves into their houses and set fire to them; others were killed by the mob while a small number allowed themselves to be baptized in order to save their lives. The loss of life was very great; out of fear of contamination the burghers packed Jewish corpses in wine barrels and threw them in the Rhine. A small number were able to flee to neighboring communities such as Heidelberg and Sinzheim. All Jewish property was confiscated or destroyed by the mob in an attempt to find hidden gold in Jewish homes. Tombstones were dragged away and utilized in the building of towers and walls, while the graveyard was plowed and sown with corn. All debts owed to the Jews were annulled. Emperor Charles IV absolved the city's inhabitants of any wrongdoing and allowed the city to retain confiscated Jewish properties. Although their houses in Altspeyer remained in Christian hands, Jewish autonomy was restored in 1354 and part of the cemetery returned, together with the right to rebuild communal institutions.

With much difficulty the community was rebuilt, but without any of its prior standing as a center of learning. Emperor Wenceslaus issued a new letter of protection *Schutzjuden* to the Jews of Speyer in 1394. Nevertheless, in 1405 they were expelled from the city and allowed to return only in 1421. In 1430 they were again expelled, returning again in



1434, only to be driven out once more a year later. After an interval of 30 years they were again domiciled in Speyer.

In 1467 the city granted the Jews their protection for a period of ten years. Yet in 1468 and 1472 Bishop Matthias von Rammung issued anti-Jewish decrees, including a ban on charging interest and practicing usury; forbidding Jews to appear publicly on Christian feast days; forcing Jews to wear distinctive clothing; forbidding the building of a school or synagogue without the bishop's permission; and an edict confining Speyer Jews to a ghetto. By that time, however, the number of Jews in Speyer was very small. In fact, from the 16th to the 18th centuries only individual Jews lived in the city. Those who fled from Speyer settled in neighboring places.

In the 19th century the community was renewed; by 1828 it was flourishing once more. A new talmud torah was opened, employing a permanent teacher. In 1829 the statutes of the community, which determined the synagogue regulations in particular, were published. In 1831 a Jewish elementary school was dedicated and in 1837 a synagogue, with an adjoining mikveh; the synagogue was enlarged in 1866. A new Jewish cemetery was consecrated in 1888. There were several societies for social self-help which united in 1910 to aid the needy. The board of the community consisted of five members in 1920. Holocaust Period

In 1933 there were 264 Jews in Speyer since many had previously moved to other German cities. That same year all the community's cultural associations as well as the Jewish youth societies were banned. The Speyer municipal government investigated the proprietors of firms and placed orders only with "Aryan" firms. In May 1934 the community initiated courses for the study of Hebrew; in 1935 a conference of Jewish youth took place in Speyer. In subsequent years, up to the outbreak of the war, many emigrated because of increasing anti-Semitic excesses. Almost all young Jews left the city. In 1939 there were still 77 Jews there; of these 51 were deported on Oct. 22, 1940 to the Gurs concentration camp in France and almost all the rest to camps in Eastern Europe, where they perished.

No new community was established in Speyer after the war. The synagogue which had been built in 1836 was destroyed in 1938, but the cemetery still existed in 1971. Remains of the old Jews' court and Jewish public baths were preserved in the Palatinate Historical Museum in Speyer along with a number of Jewish tombstones from the 12th and 15th centuries and Jewish ritual objects from the former community.

A 5,000,000 mark notgeld, issued in Speyer in 1923 is the numismatic illustration for this article.





*Entrance to eleventh-century Jewish ritual bath, Speyer, West Germany.*





## Catherine II, the Great

Catherine II, empress of Russia was fifteen years old when she came from a small German municipality to Moscow in 1744 to marry the future czar. Forced into a marriage with a man much her inferior, she found herself isolated at court and intimidated by a husband who ignored her in favor of several love affairs. She used her intelligence to learn the Russian language which she soon mastered as well as the French she knew as a child. She immersed herself in the literature of the enlightenment. When the palace coup made her Empress in 1762, she was ready to rule her new homeland.

While Catherine leaned to the theories of the Enlightenment and its savants, the effect this may have had on her policies was lessened, since, because of her foreign origins, she had to depend on the support of the nobility and take the church and magnates into consideration.

It was during Catherine's reign that Russia encountered the "Jewish problem." Her appreciation of the commercial role played by the Jews before 1772 led her to admit unofficially many Jewish merchants and men of means into Riga and St. Petersburg. In 1772 the vast tracts of Belorussia, where tens of thousands of Jews were living, came under Russian rule with the first partition of Poland. In the "Placard" issued on August 11, 1772, Catherine affirmed that the "Jewish communities residing in the cities and territories now incorporated in the Russian Empire shall be left in the enjoyment of all those liberties with regard to their religion and property which they at present possess."

In 1780 Jews were admitted to the mercantile estate, and in 1783 all Jews living in townships where their residence was authorized were admitted to the burgher estate and permitted to participate in the municipal leadership. In fact, however, the Jewish community organization remained responsible for paying taxes and implementing the directives of the state in the Jewish sphere.

It was during this period that a Guarantee of Property Rights medal was issued. The numismatic illustration is of this large bronze Russian medal, 79 mm in diameter, issued in 1790. The obverse portrays the matronly bust of Catherine, the Empress of Russia, with the appropriate legend. The reverse inscription translates to *For the Guarantee of Property Rights*. It features an eagle sitting on a perch holding a banner with the word *Libertas* inscribed. The perch is resting on top of what appears to be an open keg above which appear two open sacks with coins spilling out on either side.





However in 1791, Catherine gave way to the pressure of the merchants in the administrative provinces of Moscow and Smolensk, who complained bitterly about Jewish dominance of trade and unfair competition and prohibited the admission of Jews to the mercantile estate in the provinces of inner Russia and thus laid the foundation for the Pale of Settlement as well as "New Russia" the areas on the shores of the Black Sea captured from Turkey which thus came to be included within the Pale.

With the further partitions of Poland in 1792 and 1795, the same laws and regulations were applied to the Jewish population of the new territories. In 1794 the area of permissible Jewish settlement was extended to three provinces in the Ukraine east of the River Dnieper.

Russian policy toward the Jews took an ominous direction with the issue of the *ukase* (government regulation) of 1794 which required them to pay double the taxes levied on Christians.

Despite her enchantment with enlightened views, her own views were never transparent. Her reign witnessed the partitioning or dividing of Russia's traditional enemy Poland, on three occasions, in 1772, 1793 and 1795, ultimately giving Lithuania and the Ukraine and its multitude of Jewish inhabitants over to Russian rule.



# The First Zionist Congress and the Basle Program

None of the previous attempts to convene general assemblies of the Jewish national movement, some of which were successful and some abortive, succeeded in creating an instrument similar in scope or nature to the Zionist Congresses. Herzl's aim in convening the Congress was "to close the Zionist ranks, bring about an understanding between all Zionists and to unify their endeavors..."the Congress will show what Zionism is and wants." His other aim—to establish "the national assembly of the Jewish people"—was realized by many of the Congresses that took place both before and after his death.

The problem of the location of the Congress was not confined to the First Zionist Congress alone. Several of the Congresses encountered problems in this sphere until the 23rd Congress, which met in Jerusalem (all subsequent Congresses have been held in Jerusalem). Previous venues were Basle, London, The Hague, Hamburg, Vienna, Carlsbad, Zurich, Prague, Lucerne, and Geneva. During the periods of the Ottoman regime and the British Mandate over Palestine, it proved impossible to hold the Congress in Erez Israel.

The location of the First Zionist Congress was to have been Munich, Germany, but due to the opposition of the community and the Protestrabbiner, it was transferred to Basle and held on Aug. 29–31, 1897. The historical importance of the Congress lies in the formulation of the Basle Program and the foundation of the Zionist Organization, which united West and East European Zionists in both an organizational and programmatic sense. Up until that time the East European Hovevei Zion (see Hibbat Zion) engaged in settlement activities in Erez Israel and they now accepted political Zionism as well. The approach termed political Zionism, an essential problem debated at the Congress, was raised and defined by Herzl himself. The settlements founded to date had indeed proved the ability of the Jews to farm the land. The Jewish problem, however, could only be solved by large-scale migration and settlement of the country, which could be effected only with international assistance and recognition. By the Third Congress this was expressed in the term "charter." The means and goals of political Zionism were formulated in a key sentence, possessing four subclauses, the Basle Program.

The First Congress also devised a schedule that was followed by all subsequent Congresses: reports on the situation of Jewish communities in the Diaspora (at the first Congresses, the famous speeches of Max







While women participated in the 1st Zionist Congress, they did not have voting rights. Full membership rights were accorded them the following year, at the Second Zionist Congress. In 1920, the Women's International Zionist Organization (WIZO) was founded in London. Its main aims then was to organize women for Zionist activities, to train women and girls in Palestine for constructive work and to tend to the health and education of children in Palestine. In 1970, to commemorate the 40th anniversary of its founding, the State of Israel issued a commemorative medal.



The First Congress took place in the concert hall of the Basel Municipal Casino. A commemorative postcard of the Conference Hall where the First Zionist Congress was held in Basle, 1897 is shown.



The first Zionist congress was opened on the 29th August 1897 and was attended by participants from seventeen countries. Following a festive opening in which the representatives were expected to arrive in formal dress, tails and white tie, the Congress got down to the business at hand. The main items on the agenda were the presentation of Herzl's plans, the



establishment of the World Zionist Organization and the declaration of Zionism's plans; the Basle program. Herzl was elected President of the Organization and Max Nordau one of three Vice-Presidents.

"THE BASLE PROGRAMME," 1897 was the programme which provided the guidelines for the work of the Zionist Organization, from its foundation at the First Zionist Congress (August 1897) till the establishment of the State of Israel. In the version submitted to the Congress on the second day of its deliberations (30 August) by a committee under the chairmanship of Max Nordau it was stated: "The aim of Zionism is to create for the Jewish people a home in Eretz-Israel secured by law." In order to meet halfway the request of numerous delegates, the most prominent of whom was Leo Motzkin, who sought the inclusion of the phrase "by international law," a compromise formula proposed by Herzl was eventually adopted:

Zionism seeks to establish a home for the Jewish people in Eretz-Israel secured under public law. The Congress contemplates the following means to the attainment of this end:

1) The promotion by appropriate means of the settlement in Eretz-Israel of Jewish farmers, artisans, and manufacturers.

2) The organization and uniting of the whole of Jewry by means of appropriate institutions, both local and international, in accordance with the laws of each country.

3) The strengthening and fostering of Jewish national sentiment and national consciousness. Preparatory steps toward obtaining the consent of governments, where necessary, in order to reach the goals of Zionism.



All alone he had harbored in his heart the pain and longing of generations and had been, as it were, consecrated from birth to the great calling of the leader who determined the fate of his people. In his combination of the qualities of prophet and leader, organizer and man of action, Herzl was unique. He raised abstract stirrings of redemption to the level of political action, molded messianic faith by organizing institutions and activities, imparted confidence in strengthened drive. It was as a herald of the Kingdom of Israel and a powerful instrument toward its achievement that he created the World Zionist Organization and its national institutions as well as the Zionist Congress - the parliament of the Jewish people. He stood before kings and statesmen as leader of his people and gave the Jewish people the status of a political factor in the international arena.



## STRASBOUG, FRANCE

The earliest conclusive evidence on the presence of Jews in Strasbourg dates from 1188. During the anti-Jewish persecutions connected with the Third Crusade, the Jews fled from the town and a number of other towns, but they appear to have returned after a short while. The statutes of the town (from about 1200) mention the Jews, who were by then living in a special quarter. The synagogue is not mentioned until 1292. The size of the Jewish community, as well as its economic power, is reflected in the fact that in 1242 it paid the highest tax of all the Jewish communities of the empire. Until about 1260, the Jews of Strasbourg were subjected to the authority of the bishop.

In spite of demographic losses due to conversions, the number of Jews in Strasbourg was constantly on the rise as a result of immigration from other Alsatian localities, as well as other Germanic localities. Money-lending appears to have been their sole economic activity; their customers including Christian religious institutions and noblemen. Loans ran as high as 6,000 livres.

In his account of the massacre of the Jews of Strasbourg after they had been accused of propagating the Black Death, a local chronicler points out that the real poison by which the Jews of Strasbourg had perished was usury. In addition, the Jews also suffered as a result of the battle for municipal power between the patricians and the master craftsmen. The patrician municipality sought to protect the Jews, and at the end of 1348, when rumors spread that the Jews were poisoning the wells in order to spread the plague, it preferred to refrain from any action until an inquiry had been conducted in the localities where similar accusations had been voiced. Although the guilt of the Jews was taken for granted almost universally, the council of Strasbourg remained convinced of their innocence and even took up their defense.

On February 13, the new council decided to burn the Jews. According to tradition, the decision was enforced on Saturday, February 14, when 2,000 Jews perished. The only ones spared were those who accepted baptism; however, a number of those converts were the victims of a new persecution in the summer of 1349, when the plague actually reached the town and took a heavy toll of lives.

On Sept. 12, 1349, Emperor Charles IV officially pardoned the town for the massacre of the Jews and the plunder of their possessions. Until the French Revolution, two calls upon a horn, played nightly, perpetuated the memory of the supposed treason of the Jews.



In spite of the town's decision to prohibit the settlement of Jews for a period of 100 years, a number of Jews were authorized to reside there from 1369 onward, though against the payment of extremely high fees. They numbered at least 25 families when they were again expelled from Strasbourg at the end of 1388, on this occasion "forever." Those banished established themselves in surrounding villages, from where they continued to maintain commercial relations with the inhabitants of Strasbourg. From at least 1512, and probably much earlier, the Jews who wished to enter the town were required to pay an expensive toll. In time, this admission fee was increased by an additional payment to the municipal servant who accompanied each Jew in all his movements and supervised the lawfulness of his activities. When the exceptional Jew was authorized to spend the night in Strasbourg—normally at the Corbeau Inn or at the Ours-Noir Hotel—he had to pay a double toll, that is, the fee which he would have paid had he returned the next day. On certain occasions, such as 1639, this supervision was accompanied by an interrogation and a search at the gates of the town to determine the goods which the Jews brought and the persons with whom they intended to establish contact. The Jews endeavored to circumvent both the payment of toll rates and humiliating treatment by concluding their transactions outside the town. The municipality, in order to protect its handsome income, would then intervene against such practices. In 1648, for example, it prohibited the sale of horses at any site other than the horse market of the town.

Once the town came under French sovereignty (1681), the severity of the anti-Jewish measures was eased or they were even temporarily suspended. In the letters patent of 1785, which abolished the "corporal toll," a special mention was made of Strasbourg, where "the Jews are subjected to a corporal tax which reduces them to the level of animals... a levy which appears to debase humanity." In spite of the king's commitment to indemnify the town for the loss of income, Strasbourg was reluctant to apply this edict.

A few years later there was almost unanimous opposition to granting the rights of citizenship to the Jews. Immediately after the National Assembly had done so, however, many Jews established themselves in Strasbourg.. In 1806 seven delegates represented the 1,500 Jews of Strasbourg at the Assembly of Notables. Immediately after the constitution of the Consistories, Joseph David Sinzheim, until then chief rabbi of Strasbourg, became chief rabbi of the Central Consistory. The community, which was constantly growing, soon developed exemplary institutions. In addition to the synagogues, it supported a vocational school from 1825, an old age home called "Elisa" from 1853 and a rabbinical seminary for a short



while from 1885. The German annexation of 1871 was responsible for the departure of a number of Jews for France. Strasbourg came under French rule after the war. The Chambre of Commerce issued 50 centime and one franc scrip notes during the hard times which immediately followed the war.



There was a particularly rapid numerical growth between the two world wars. Immigration from abroad was much lower than in other towns. In 1931, of almost 8,500 Jews who were living in Strasbourg, over 60% were born in France.

The entire population of Strasbourg was evacuated to the southwest of France when World War II broke out (September 1939). After the French capitulation (June 1940), the Jewish community succeeded in making basic provisional arrangements—setting up a synagogue and a welfare bureau and a synagogue in Limoges. In Strasbourg proper, the Nazis set fire to the synagogue erected in 1898 and systematically destroyed and scattered all traces of the structure. An old postcard depicting the synagogue is illustrated.



Strasbourg Jews played a major role in educational work, welfare, sanitation, and in every type of resistance. They set up agricultural schools and helped to direct them in the framework of the Jewish French scouting movement (Eclaireurs Israelites de France). Under the auspices of OSE, they helped open clinics and children's homes.



They next organized flight to Switzerland or to Palestine (via Spain) for infants and older children and joined in the armed resistance.

About 10,000 Jews lived in Strasbourg on the eve of World War II. Eight thousand came back after the liberation, 1,000 died in concentration camps, and another 1,000 decided to settle elsewhere. In 1965 there were 12,000 Jews in Strasbourg the result of natural growth (300), immigration from smaller Alsatian centers (1,200), immigration from Central Europe (500). When the former French colonies of Algeria and Morocco gained their independence, many Jewish people chose to return to France. In Strasbourg, more than 2000 Jewish refugees from North Africa settled in this city.

The Jewish population has been diminishing since 1955, however: the birthrate is 7.5% and the mortality rate 12%; the number of mixed marriages has increased by 40% between 1960 and 1965. Nevertheless, the community was strengthened by the absorption of an independent Polish-rite group in 1948 and by the many North African Jews, for whom oratories were built or arranged in several neighborhoods.

Strasbourg Jewry was one of the most active communities on the continent of Europe after World War II. Institutions created since 1945 stress Jewish education, contrary to the trend prevalent before. They include a kindergarten, a full-time school, two boarding houses for high school and university students, two yeshivot, a monthly bulletin, and a weekly radio program. The University of Strasbourg now has a chair of Jewish studies.

The Synagogue of Peace was inaugurated in 1958. It includes a large community center, which has often been the site of national and international Jewish congresses. The latent anti-Semitism of the Alsatian population was expressed by the establishment of organizations to prevent the return of Jewish property (confiscated in 1940) to the owners and later to prevent the erection of a synagogue on city land.

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# Johannes Ernuszt -A Remarkable Career

By Edgar Guest

During the reign of King Matthias I (1458-1490) a major change took place in the monetary system of Hungary. He inherited a debased silver coinage from his predecessors. The denars in circulation between 1458 and 1467, known as "shield money" after their reverse design, were of poor quality billon, and contained hardly any silver.

By 1467, due to the introduction of new taxes and the tightening of the excise duties, the finances of the state improved to such an extent that the introduction of a new, stable, silver coinage of good quality became possible. The new silver coinage of 0.500 fineness had a fixed exchange rate of 100 denars to a gold gulden (florin), and 4 denars to a groschen (groat). Obols were also minted of the same fineness, making 2 obols equal 1 denar.

The design of the new denars changed and it incorporated the Virgin and Child and the text "*Patrona Hungaria*" (the patron saint of Hungary) instead of a shield on the reverse. This new coinage was known as the "*Madonna money*". The new design served two purposes: it made the new, high quality coinage instantly recognizable and, at the same time, reaffirmed the King's Catholic Orthodoxy in face of the Protestant Hussite movement in the north of the country.

What is remarkable about the introduction of the "*Madonna money*" in staunchly Catholic Hungary is that it was planned, put into practice and supervised by a Jew, Johannes Ernuszt (formerly Johann Hampo).

King Matthias I of Hungary, also known as Matthias Hunyadi or Matthias Corvinus after the raven in his family coat of arms, is remembered with pride by Hungarians for many of his deeds. His library consisting of the world-famous "Corvina" codices was one of the outstanding cultural achievements of the European Renaissance. His court attracted many of the leading artists, poets, writers, and philosophers of the age. He established the first professional standing army in Europe, independent of feudal levies, the so called "Black Host". What is less well known and certainly not highlighted in history books published since the 1920's in Hungary, is that King Matthias had an enlightened and even friendly attitude towards the Jews in his realm. It is claimed by some that Matthias's godfather, Janos Thuz, Lord of Csaktornya, was himself a converted Jew. Soon after acceding to the throne King Matthias set up a new office, that of the Prefect of the Jews giving a great degree of autonomy to the Jews in Hungary. The Prefect, who had to be a Jew, had



wide ranging privileges, and unrestricted direct access to the King. He was responsible to the King for regulating the activities of the Jewish communities in the country, and, at the same time, served as a direct line of communication between these communities and the King, sidestepping the local barons, city councils, and regional authorities. The first Prefect of the Jews, appointed by the King, was Mendel from the large and important Jewish community of Buda. The prosperity, security, and self-confidence of the Jews of Buda was illustrated by the reception they gave to the newly married King and his bride, Princess Beatrix of Naples, on the occasion of their ceremonial entry into Buda in 1476. The welcoming delegation was led by 24 riders, eminent Jews clad in chestnut colored ceremonial dress, wearing hats with three ostrich feathers. The leading rider carried a silver sword in his hand and a silver basket filled with ten pounds weight of silver as wedding present to the newlyweds. The rest of this Jewish welcoming party consisted of 200 men on foot carrying red banners.

Although the Jews under King Matthias enjoyed a large degree of freedom and autonomy, even such an enlightened King could not employ Jews in high offices of state, with authority over Christians, unless they converted, at least outwardly, to Christianity.

The 15th century was generally unfriendly to Jews everywhere in Europe, and many Jews converted to Christianity, at least in name, to escape persecution. A great many of these converts continued to observe their Jewish religion while pretending to be Christians. Their fate varied from extreme persecution in Spain to benevolent tolerance in King Matthias's Hungary. As long as the outward forms were observed the King did not discriminate against his ex-Jewish subjects.

These were the conditions that explain the unprecedented meteoric rise to high office of Johann Hampo, a Jew, who moved from Swabia to Hungary during the reign of King Sigismund (1387-1437) probably in the second decade of the 15th century. We know that he converted and changed his name to Johannes Ernuszt but we do not know the exact date.

Johannes Ernuszt seem to have started his career under King Matthias by becoming purveyor to the Court. But this was only the beginning. Artur Pohl, the acknowledged authority on medieval Hungarian mintmarks, attributes to him, but with a question mark, several denars of the "shield-money" series minted in Buda with B-E (Buda Ernuszt) mintmark between 1458 and 1460, and again in 1463 (*Corpus Nummorum Hungaria* No. 217, 219, 228). In 1464 he received a copper mining concession, and, in the same year,, was appointed Royal Treasurer. A document dated the 16th January 1466 describes him as the head of the most important



*Kormocbanya* (Kremnitz) Royal Mint with the rank of Treasury Count. He was ennobled in 1467 and was appointed Chief Customs Administrator. He remained in this office till 1475 and was responsible for planning and implementing the reform of the silver coinage and the introduction of the "Madonna money" series. By 1470 he was also hereditary High Bailiff of Thurocz County. In 1475 his career reached its zenith: he became Ban (Governor General) of Croatia, Slavonia, and Dalmatia, and remained in this post till his death in 1478.

From Jewish immigrant to Governor General of three provinces in twenty years! And the Virgin and Child design introduced by this Jewish immigrant, Johannes Ernuszt, remained a permanent design feature of Hungarian coins for almost five hundred years. It last appeared on the 2 Pengo coin minted in 1939.

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Examples of "Madonna money" denars (enlarged)



# CLUB BULLETIN

DONNA J. SIMS N.L.G.

*Editor*

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**INS / ICC OF LOS ANGELES:** Jerry Yahalom was speaker at the April meeting, "The Gates of Jerusalem" his topic. This slide presentation was fabulous and we all learned a little more of history, and a little more of the connection these gates have on numismatics of Israel. We also learned that member Alex Shagin, noted sculptor from Russia, that one of his submissions to the U.S. Mint for the state quarters program was "in the running" according to a mint official. It was also announced that Alex is the only non-Mint artist to get this far in this or any program the Mint has. Congratulations Alex, we wish you the best of luck and may your designs be the ones chosen.

**INS OF MICHIGAN:** Twenty years ago, Milt Shapiro made a presentation on Uriah Levy. So, at the March meeting, Milt presented his updated version entitled "Monticello The Jewish Connection - an Update." In 1997 and 1998, the National Museum of American Jewish military history featured an exhibition on "Uriah P. Levy, an American, a sailor and a Jew." A 15-minute video with this title was shown as well as a catalog covering the exhibit along with other items were presented to enhance the update. Noted Israel dealer Bill Rosenblum was special guest speaker at the April meeting, speaking on "Holyland and Israel Numismatics - from ancient to modern times, an overview."



**INS OF LONG ISLAND** – The study topics for the May meeting were Yom Hashoah and new acquisitions. Because of the holidays, no meeting was held last month.

**INS OF NEW YORK** - The study selections for the month of April were: the letter "J"; topic – barley; and calendar items Pesach, and Yom Hashoah. For May: the letter "K"; topic – chalice; and calendar items Israel Independence Day, Mother's Day, Lag B'Omer and Memorial Day. Members are always challenged to see if they can bring one item in each category and that all items have an Israeli/Jewish theme.

**BUY / SELL / TRADE** – There are two new requests this time to "buy": (1a) wanting to purchase any Holocaust items; and (2b) want to purchase AINA tour medals for the years of 1970, 1972 and 1975. If you have any of these items and wish to sell them, please write to me at the address shown at the top of this newsletter and please include a stamped self-addressed envelope & refer to the number given for the item.

**MOMENTS IN THOUGHT:** Some guidelines for the 21<sup>st</sup> Century: Get involved – contribute; do what you love, love what you do; be honest, have integrity; experience love; find solutions, not problems; cherish your health; appreciate each new day; have as much fun as possible; follow your dreams but know when to change course; leave something behind to be remembered by; and don't worry, be happy.

**COMMENTS FROM DJS:** Nice to have heard from several of you. I enjoy hearing your comments and ideas. Reading through the newsletters I noticed this time how many of you out there are recovering from illnesses and/or surgeries. So to all of you out there in AINA-land, we wish you the speediest of recoveries and best wishes to be up and around real soon. Hope you have had a wonderful summer. Be well, be happy.





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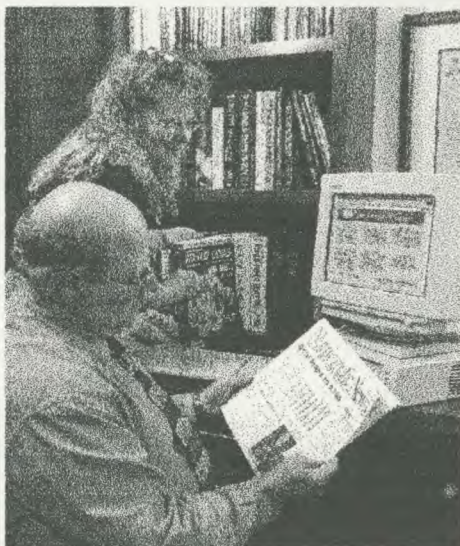
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